

Within the "Pale" of Jewish Russia

by B. T. Marshall



Everything on Sale in the Jewish Market in the Pardoll District of Kief



Typical Russian Jews



The Cossack, the Soldier who is a Terror to the Jew in Russia



In the Jewish Quarter of Kief

THE Land of the Bear has had another Anti-Semitic horror. The excuse in the proclamation was "that numbers of Jews had settled in Kief without permission." This city forms a part of what is known as the "Jewish Pale," where this race is allowed to reside, and since the great massacre of 1881 the Jews have been allowed to live in comparative peace in Kief. They now control the best shops, factories, theaters, etc., and the Russian merchant has very likely complained to the government that the obnoxious Jew "is running business and will soon own the land if he is not made to feel the lash."

The persecution of the Jews in Russia has always been for commercial rather than religious reason. His aptitude for making money is the real cause of his persecution, although the degenerate, illiterate Russian whose religion is only a superstition, is taught to believe that the Jews steal Christian children and use them for sacrifice at the Passover, that they stone religious processions and insult the sacred icons of the Russian Church. This talk with a few bottles of vodka, the vile drink which has begotten Russian peasants, will lead to a Jewish massacre at any time.

Only those who have visited Russia can fully understand the conditions there. The average Russian looks upon a Jew as unworthy of the consideration of a human being, and believes that strenuous measures should be taken to keep him under control. To be sure, there are a few Russians who have protested against the horrible atrocities which have been practiced in Russia, and some of these are today paying for their protests by languishing in Russian prisons branded as enemies to the Holy Czar and revolutionists against the government. The Jew is the merchant and money lender of the country. Russia has seen her thousands of peasants pauperized by officials and then brought on the verge of starvation by the Jewish money lender, who encourages the peasant to borrow even on his unplanted crops. These crops are a failure frequently through the peasants' own laziness. Somebody must answer for these conditions, so it falls on the Jew, and a "program," as these massacres are termed, follows. The horrible atrocities of these massacres are

too well known to need repetition here. The Cossack, that splendid specimen of mankind, who comes from the Caucasus away over in the Ural Mountains to serve the Czar, is generally on hand and does the main part of the terrible work. To him the Jew is the same as a mad dog, and is treated with less consideration than a dangerous animal. Russia keeps a regiment of these men in Warsaw and sends the Polish soldiers to some other quarter of the empire.

The more one studies the surroundings of the Russian Jews, their few liberties and their ostracism the more one is impressed with the remarkable character of this race, which has preserved its wonderful individuality in the face of all the disasters they have passed through during the last nineteen hundred years—a nation without a country, scattered over the four quarters of the globe, yet preserving the distinctive qualities of a nation which has produced some of the greatest men in all the walks of life. There is no better place to study Jewish life than in the Pardoll district of Kief or in Warsaw. In both these places one may study the thriftiness of the Jewish trader, how he sells at large profits if he can, at small ones if he must, but sell he will. Dicker with customers and his cajoling methods are far more in evidence there than they are in this country. "Barking" is the fashion, and the visitor who strays into the market at Pardoll will have to make a purchase or fight his way out. The Jewish market in Warsaw is remarkable, too, for it is always crowded and is a veritable beehive of activity. It was here during December, 1881, that the "program" begun, and today the Russian will tell you that it is a favorite place for "Jew sticking," as the murder of a Jew is called in the Russian Empire. Somehow, the year 1881 seems to have been a black one for the Jews there, although it was the first year of the "gentle system" inaugurated by M. Pobledonostoff. No fewer than 167 towns and villages witnessed scenes of savagery which would seem impossible in the nineteenth century. Scores of Jewish women were dishonored, hundreds of men, women and children were slaughtered and thousands made homeless. Yet the Jew continues to live and, in many instances, get rich

in this awful country.

In Odessa, where the business is practically in the hands of Jews, a Russian was questioned about the race there. "They are a dangerous people," he said, with a mysterious air. "You may beat a Jew, you may burn his house, you may kill his family, yet he will get on. To be sure, he will whine and wail for a while; then he will look out for business. Why, during the riots in Odessa one who kept a cigar store was literally cleaned out, his family was killed and his shop and home burned, and he himself was badly wounded, but somehow he managed to save a few packages of cigarettes, and when the riot was over he appeared on the ruins of his home offering the cigarettes for sale, and soon he had a little stand, and in a month he had a small shop. Today he is the proprietor of one of the largest stores in Odessa. This simply illustrates their energy, and if Russia does not once in a while let them feel her power and keep in check their rapacity they would practically own the land. You Americans, I know, condemn our actions, but you do not understand the situation, but you will if our Jews keep on going to America."

Again and again the antagonism toward the Jew's business ability crops out. There is a class of Jews in Russia who to further their business interests have joined the Russian Church. These people are ostracized by Russian as well as Jew, and their money brings them little pleasure.

Russia is a Jew country, for of the 11,000,000 of Jews who inhabit the world over half are in the Czar's domain, not from choice, but because the annexation of Poland made them

subjects of the "Little Father." During the Middle Ages Poland was the land of refuge for the Hebrew race. According to the laws of the land the Jewish subjects must live within the "Pale," which comprises Poland and 15 of the adjoining provinces. A limited number, however, are permitted to live outside the "Pale"—merchants who belong to the Guild and who pay about \$450 for that privilege. This would not be an exorbitant tax were it not for the fact that the Jewish business man is continually blackmailed by Russian officials, for bleeding a Jew is always legitimate in Russia. With all these drawbacks some of the finest shops, both in Moscow and St. Petersburg, are kept by Jews and their beautiful homes are ornaments to both these cities. Those who have for 25 years served as soldiers may live outside the "Pale." Students of high educational institutions, apothecaries, dentists, surgeons and midwives, as well as skilled artisans. These walks of life include but a small number of persons for it is exceedingly difficult for a Jew to meet the requirements and qualifications of these classes to the satisfaction of the Russian Government. A thousand and one obstacles are placed in the way of the applicant. For instance, only 10 per cent of the students of a university are allowed to be of the Jewish race and these are admitted only after a most rigid examination—something not exacted of the Russian students. In some of the best schools the number allowed is from 3 to 5 per cent. It may be added that the Jewish students are sure to carry off the honors if given any sort of an opportunity to compete with the Russian. Despite all these stringent regulations to keep

them in ignorance the Jewish people on the whole receive a far better education than the Russian peasant.

When the boys of the Jewish families are between the age of five and six years they are sent to the Chedra, a sort of private Jewish school. Here the child studies until he is of age, which in the case of the Russian Jew is 13 years. If his family is very poor the boy must sometimes leave before that age and become apprenticed to a trade. Many of the wealthiest Jews send their sons to England and Germany to be educated and to learn the languages, for the study of foreign languages in the Chedra has recently been forbidden by the Czar. The girls are not so fortunate unless they are of rich parentage, in which case they are educated at home. Even the poorest class are industrious, and at 14 are good housewives, besides earning a few pennies by sewing or making gloves, etc., for factories. They marry early in life, often at 15. There are few old maids among the Jews in Russia and a mother is greatly distressed when she finds herself with an unmarried daughter who is over 25 years of age. The Satchem (the professional match-maker) is found all over Jewish Russia. His business is to bring together young couples who are suitable for marriage. The father of the bride must give her a dowry commensurate with the money the bridegroom is able to furnish. For instance, a clerk will sometimes require a dowry of two hundred roubles, while a watch-maker and jeweler would receive six hundred roubles (about \$300). It is remarkable how happily the marriages turn out, for divorces are few and the wife is a help to her husband in whatever walk of life they may live. She is somewhat of a gossip, but she makes a devoted mother, and her family is usually a large one. In the smaller towns she assists her husband in the shop and makes an excellent saleswoman.

The Jew, as I said before, is the merchant and manufacturer of Russia.

The greater part of woolen stuffs used in Russia are from Jewish factories. Cotton and linen stuff, glass, iron, leather—in fact, the handling of any line of goods for which there is a market comes under the Jew's line of work. He is the money lender, too, of the land, and makes his money by doing business with the poorer class. The Russian aristocracy need not apply to him unless they are willing to leave valuable jewelry and plate as security. Nicholas the Second is liberal with his ukases, and he is likely at any time to order the members of the aristocracy to repudiate all debts to Jews that bear interest higher than 21 cents. So the Jew money lender does not care for aristocratic clientele.

Military service is irksome to the Jew, but he must or pay continually "hush money." However, 15,000 of this race died in the defense of Russia while that country was at war with Japan, and as many more were wounded. A soldier's pay is too small to attract a Jew, and Russia has done little to foster the patriotic spirit within him. If he goes into the army, however, you will find him a private secretary to some officer or drawing plans and making maps. He is more useful to Russia here than the Russian, because he is better educated. Here, too, he is ill-treated because he will be required to do extra work for the officers whose petty meanness crops out when he offers the Jewish soldier a piece of pork in payment for the work when he knows full well that the Jew will not accept. The Jewish soldier really eats no army food, and usually manages to get his meals at the home of a Jew.

The homes of the poorer class of Jews in Russia are not always attractive, as they are generally filthy and emit the most nauseating odors. This people are clannish, and huddle together as if expecting persecution. The sanitary conditions all over Russia are bad, and it is only the six months of intensely cold weather which keeps out a pestilence. The Jews are not allowed to bathe in the rivers or lakes and fashionable watering places will not receive them. They are compelled to live in certain quarters of the cities, no matter in what condition their health may be, and if they wish to consult a physician in a distant town they may only do so by permission of the Czar. No government positions are open to him, and every effort is made to smother Jewish enterprise, yet he thrives and seems every ready to help his own people. He gives without ostentation, and the name of the donor is kept secret, the charitable work being managed by the rabbis.

As to religion the Jew keeps strictly to the letter, and all Jewish factories and stores are closed on their Sabbath day. Many of them make pilgrimages to Jerusalem. The Jew has great difficulty in obtaining a passport, and usually pays several times the regular price, especially if he is found to be a little prosperous. He is not a drinker, and a drunken Jew in Russia is a rare avis. He is not quarrelsome, and his disputes with his neighbors are generally settled quickly by his rabbi, in whom he has implicit faith.

When spoken to in reference to the desire of the Jew to emigrate to the United States, a Russian declared that they could do as they pleased there and were under no restraint. Then he added: "They really prefer Russia to America, and only leave because their lives are not safe here. If they were sure of protection you could not drag them away. They know that the ignorant Russian is an easier prey for their money-lending games than anybody in educated America." Conditions have proved that his statement was correct in some respects, for during the year of 1907, when there were several anti-Semitic riots in Russia, 258,493 immigrants came to America from the Czar's domain, the majority of whom were Jews. The year 1908 was comparatively quiet in Russia and fewer Jews than usual were executed. Emigrations from there were at once decreased—only 156,711 arriving at our ports during the year 1908—a falling off of over 102,000.

Freak Monuments.

Freak monuments are to be found in all parts of America and some of them tell queer stories. The greater portion of them commemorate persons, but some are erected in memory of a faithful dog or cat. There is a tombstone over the body of a blacksmith in New York which represents a huge anvil. With present-day slang the anvil can have two meanings. There is a peculiar tombstone at Springfield, Mass., which shows a miniature house and lot over the body of a former real estate dealer. Inscribed are the words: "In Mansions Above" and "Gone Home." In Pennsylvania there is a tombstone over the grave of a horse dealer, which has an elaborately carved horse's head engraved on it. There is a dog and cat cemetery at Hardsdale, N. Y., where many peculiar tombstones are erected over the bodies of pets.

The reason a girl didn't get engaged to some other man than the one she did is he didn't happen to be around at the right time.

Mr. Justwed Goes in for Exercise

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right over to his room, donned his white trousers and skipped gaily out to the tennis court. Now Homer-dear had been some tennis player in his college days, so he started right in trying all his "strokes" and "services," just as though he was in midseason form. Mrs. J. and the other women all came over to watch the play, seating themselves comfortably under a canvas awning erected to afford shade for spectators.

"At the end of the 'set' Homer-dear fairly flopped down onto the bench. He was dripping wet and blowing like a porpoise.

"Whew!" he exclaimed, in a manner intended to be casual. "It sort of gets you the first time out in the season, doesn't it? Whew! Where's some water?"

Fortunately the "set" then on was not completed for over a half hour and Mr. J. had a chance to, as they say, get his "second wind." He sprang up with alacrity when the courts were again vacated. That "set" proved even more strenuous than the first, and if the dinner bell hadn't rung it is doubtful whether Mr. J. could have completed it. After dinner he returned, somewhat reluctantly, to the court.

When evening came he was—all in! But, needless to say, he wouldn't admit it.

"Ah-h-h," he sighed, "this has been a good day—first exercise all winter!"

"Burr-r!" went the alarm clock

next morning at six-thirty.

"Homer," called Mrs. J. "It's time to get up."

But Mr. J. calmly kept on snoring. "Burr-r-r! Burr-r-r!" insisted the faithful timepiece.

"Homer," called Mrs. J. again, "get up—or you'll miss your morning walk before going to town!"

"Hum-m-m?" mumbled Mr. J. sleepily. "Hum-m-m—oh, yes, I'm—ouch! ouch!" "Whew, my back!"

And he fell back on the pillow about sixteen times quicker than he had sat up.

"Oh!" he writhed. "Oh-h-h! can't move. I can't even—"

"If you don't get up now you won't have time for your walk," warned Mrs. J. gently.

"Walk!" roared Homer-dear. "Walk! Who said anything about a walk? Why I can't even sit up!"

"But are you going to miss your morning constitutional again?" persisted Mrs. J.

"Miss—my—morn—look here do you want to kill me! What're you laughing at! Get up! Never! I'm going to stay right here—and you can tell 'em to send my breakfast over! Oh, I darsay you've had your walk—you needn't rub it in—but you didn't play tennis yesterday as I—ouch!"

CARVEL VALVERT HALL.

A man who subscribes to a campaign fund expects you to speak of him as a political leader.

Facts About Jade

THE fact that jade has a high standing is not new. The primitive weights and measures of the Chinese world were computed with jade tubes, and the earliest bars or intervals of music were determined by hollow bamboo canes of accurate length, afterward perpetuated in jade tubes having stops within to be pulled out at the will of the player. The Spaniards and Mexicans also have a great respect for the stone, and they regard it as an amulet against disease.

In some instances the finder of a piece of jade was supposed to be endowed with supernatural powers, the jade being thought to have dropped from heaven. The Chinese value their jade carvings so highly that they cannot often be prevailed upon to part with them, though in times of a national calamity, importers and jewelers have a chance to buy some of the pieces.

When an extraordinary large piece of jade is found in China, the Emperor calls a council of the artists to determine as to the shape in which it shall be carved. The stone is very hard, and the form selected must follow somewhat the outline indicated by the natural formation of the specimen.

"Myrtle has gone upon the vandyke stage, and has made an instant hit because of her daring."

"What a her act!"

"She sings in a cage of mice."—Lippincott's.

Names of Fabrics.

Nearly all of the fabrics derive their names from some city or country, and the four quarters of the globe are represented. Muslin is named from Mosul, a city on the banks of the Tigris, in Asia. Cambric comes from Cambria, a city in France. Gauze is from Gaza, in Syria. Silk and serge are both from the Latin Seres, meaning the Chinese. These fabrics came from that portion of Asia which is now Southern China. Calico first came from Calicut, a town in India, which was once celebrated for its cotton cloth. Alapaca comes from the animal of the same name in Peru.

Heat in Soft Wood.

Contrary to the widespread belief that hard woods gave more heat in burning than the soft varieties, the scientists in Washington are contending that the greatest heating power is possessed by the wood of the linden tree, which is very soft. The fir stands next to the linden and almost equal to it. Then comes pine, barely inferior to linden and fir, while hard oak possesses eight per cent less heating power than linden, and red beech ten per cent less.

The Psychic Moment.

Muriel!—And then he kissed you, I suppose. Just at the psychological moment?

Gladye—I don't know whether you'd exactly term it the psychological moment. A big woman who called herself his wife entered the room just then!—Young's Magazine.

A girl will do anything for sentiment—nothing for sense.

Smallest Dolls

THE smallest dolls in the world are made by a Mexican Indian girl, known as the "Queen of the Needle." She first makes a diminutive frame work of wire. This she winds with fine silk thread until she has secured the proper figure. The clothes are then cut according to the character of the doll and fitted carefully to it. With a needle that can scarcely be held in the fingers and whose eye is almost invisible, various designs are actually embroidered upon the clothes with the finest of silk thread.

So cleverly are they executed that even through a powerful magnifying glass the details appear to be perfect, yet the entire work is done without the aid of an enlarging glass or device of any kind. After the dressing has been completed it is necessary to add the hair. Even to the details of the braids and ribbons the work is most completely carried out. The eyes, nose, mouth, hands and feet are then formed.

The Wise Fool.

"To what do you attribute your unvarying success?"

"To being picked early for the village fool. Nobody ever tried to get me to inhale a note or go into a scheme."—Brooklyn Citizen.

It's a poor financial rule that won't work everybody in every position way.

Making Summer Hats at Home

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prove quite becoming to the face.

When a white hat has become discolored or a light straw has faded, and yet retains its shape, an application of straw paint should be applied. This fluid is made for the purpose of coloring straw only and it will not run when rained upon, as shoe blacking goes. With this coloring fluid an old black hat can be painted to look almost like new, and any hat can be restored to its pristine brilliancy of coloring or changed to any color desired.

An old sailor hat, while still of the fashionable size regarding the brim and the crown, becomes brown from dust and age, and also bent out of shape. This can be made as good as new by first dampening the brim and placing the hat on some perfectly flat, even surface. Place on top of the brim several heavy books. It should be left in this position for a couple of days, and then, when absolutely stiff, should be given a new coat of black paint.

When lace hats are elaborately bedecked with flowers and ribbon they are considered in good style for the present season, especially for afternoon wear. But for the morning the lingerie hat has been superseded by a simple, wide-brimmed straw shape, trimmed only with a wide, flat bow-knot of plain or fancy colored ribbon. For this style of hat a yellow

tuscan or burnt straw is best, as both white and all the lighter shades change their coloring in the sun. When a pretty and becoming shape has been found it is an excellent plan to purchase several different bow-knots for it, to be changed according to the color of the gown to be worn.

Large bows, well wired, with an end of the ribbon to go around the crown, can be bought, or the ribbon can first be bought and wired in the shop according to directions. Unless a woman has a special talent for making pretty, effective bows and ribbons, it will be worth the slight extra cost to have the ribbon made up and wired in the store where the hat is purchased. But most women are usually apt in trimming a hat, and the bow-knots are about as little trouble as could be expected in the trimming of headgear.

The large, flat bows may really be placed anywhere at all upon the hat. In some models the trimming is all directly in front, in others just at the back, again a bow-knot is seen a little at one side of the crown, sometimes to the right and again at the left while oftentimes the bow is composed of many long loops, which fall over and completely cover the crown. There are infinite possibilities of designs that can be carried out with different arrangement and color of ribbons all upon the same hat.